



غفلت

Heedlessness



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Dawat-e-Islami

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Ghaflat

This booklet was written by Shaykh-e-Tarīqat Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in Urdu. **Translation Majlis** has translated this booklet into English. If you find any mistake in the translation or composing, please inform Translation Majlis on the following postal or email address with the intention of earning reward [Šawāb].

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'ā for Reading the Book

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah عَزَّوَجَلَّ! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and the Glorified!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī once before and after the Du'ā.

Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / و / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	َ	A/a
ح	Ḥ/ḥ	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدہ	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	ا مدہ	Ā/ā
ر	R/r	گ	G/g		

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Heedlessness*

Although Satan will try his best to prevent you from reading this discourse making you feel lazy, read it from beginning to end, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you will feel a Madanī transformation within yourself.

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind ﷺ has stated, ‘O people! Indeed, the person to receive instant relief from the anxieties and accountability on the Day of Judgment will be the one reciting Durūd upon me abundantly in this world.’ (*Firdaus-ul-Akhhbār*, vol. 5, pp. 375, Ḥadīṣ 8210)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

*This discourse [Bayān] was delivered during the final session of Dawat-e-Islami’s 3-Day Sunnah-inspiring Ijtimā’ [congregation] in Ahmadabad (al-Hind) on 28th, 29th & 30th of Rajab 1418-A.H. (28th, 29th & 30th December, 1997) – ‘Ubaīd Razā ibn-e-‘Aṭṭār.

Brick of gold

It is narrated: A pious person once found a brick of gold. Captivated by his newly found wealth, he began to fantasize about his future. He spent the entire night in future planning, thinking of delicious foods, expensive clothing, having a number of servants to serve him and to fulfil his every need. Enchanted by the newly found wealth, fantasizing about living a luxurious life, he was entirely heedless of Allah عَزَّوَجَلَّ. The next morning as he left home, he saw a man forming clay on the top of a grave, making bricks. Instantly, he was shocked and his veil of heedlessness lifted. He began to weep thinking, 'Someday one might make bricks from the soil of my grave as well. Woe to me! My luxurious abode and fine clothes etc. would be left behind. If I desired for the deceptive lifestyle that this gold brick will bring me, it will make me lead a life of heedlessness. If I have to fall in love, I should love my Allah عَزَّوَجَلَّ.' So, he abandoned the gold brick and adopted abstinence.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Causes of heedlessness

Dear Islamic brothers! Truly, the chances of falling prey to heedlessness are greater when one has an abundance of material wealth. The one who adores worldliness has indeed fallen prey to heedlessness. Heedlessness distances one from Allah عَزَّوَجَلَّ.

Fair trading is a blessing, wealth is also a blessing, a splendid house is also a blessing, a nice conveyance is also a blessing, the children are also a blessing for the parents, but engrossing in some worldly thing more than of what is essentially required causes heedlessness.

Allah ﷻ has said in the Qurān in Juz 28, Sūrah-e-Munāfiqūn, Verse 9:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ

وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾

“O people who believe! May not your wealth or your children cause you to neglect the remembrance of Allah; and whoever does this—so it is they who are in a loss.” (Kanz-ul-Īmān [Translation of Quran]) (Sūrah-e-Munāfiqūn, verse 9, juz 28)

From this Āyah, those individuals should seek heed who, when called towards righteousness and are asked to offer Ṣalāh, present lame excuses like: ‘We are busy in providing provisions. Is struggle for family requirements not worship? When we will get spare time, we will join you in the Masjid.’ Indeed, it is heedlessness that dictates such excuses.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Futile pleas of the dead

A word of caution for those who are concerned only with amassing the fleeting things of this world; for those who endure the hardships of travelling to other countries in order to earn money but hesitate to go to the Masjid; for those who spend lavishly on interior designing of their homes but fail to donate even a little towards charity for the sake of Allah عَزَّوَجَلَّ; for those are willing to endure all sorts of hardship to acquire wealth but are not bothered about earning virtuous deeds.

Take heed before death carries you away from your comfortable beds of your lavishly decorated luxurious rooms, to a terrifying dark grave, infested with creepy insects. Then you will plead desperately; “O Allah عَزَّوَجَلَّ! Send me back into the world so that I may worship You.

O Allah عَزَّوَجَلَّ! Please, send me back. I promise I will spend all my wealth in your path; I will always offer my Salah with Jamā’at in the first row with primary Takbīr; I will not skip even Tahajjud Ṣalāh. In fact, I will spend most of my time in the Masjid; I will let my beard grow and will keep Zulfayn as well; I will also keep turban [‘Imāmāh] on my head at all time.

O Allah عَزَّوَجَلَّ! Send me back; give me one chance. I shall hoist the flag of Sunnah everywhere, eradicating all the fashions from the face of the world. O Rab عَزَّوَجَلَّ! Give me just one more chance; I will commit myself to righteous deeds.”

These pleas will be futile for those who have spent their days and nights indulging in sins. The Holy Quran has forewarned us; Allah ﷻ has said in Juz 28, Sūrah-e-Munāfiqūn, Verse 10- 11:

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْ
لَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَ أَكُن مِّنَ الصَّالِحِينَ ﴿١٠﴾ وَلَنْ
يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

“And spend from what We have provided you before death approaches any one of you and he then says, “My Rab! Why did you not give me respite for a little while, so that I could give charity and become amongst the virtuous?” And Allah ﷻ will never give respite to any soul when its promise arrives; and Allah ﷻ is aware of your deeds.” (Kanzul Īmān [Translation of Quran]) (Sūrah-e-Munāfiqūn, verse 10-11, juz 28)

Dilā ghāfil naḥ ho yak dam yeḥ dunyā ḥor jānā ḥay

Baghīchay ḥor kar khālī zamīn andar samānā ḥay

Tayrā nāzuk badan bhāī, jo layīay saṭj phūlaun par

Yeḥ hogā aik dīn bay jān isay kirmaun nay khānā ḥay

Tū apnī maut ko mat bhūl kar sāmān chalnay kā

Zamīn kī khāk par sonā ḥay īntaun kā sirḥānā ḥay

Na baylī ḥo sakay bhāī, na bayīā bāp tay māyī

Tū kyūn phīrtā ḥay saudā-yī, ‘amal nay kām ānā ḥay

Heedlessness

Kāhān ḥay Zor-e-Namrūdī, Kāhān ḥay Takht-e-Fir' aunī

Gaye sab chōr yēḥ fānī agar nādān dānā ḥay

'Azīzā! Yād kar jis dīn kay 'Izrā-yīl āyain gay

Na jāvay koī tayray sang akāilā tū nay jānā ḥay

Jahān kay shaghl mayn shāghil, Khudā kay ḡikr say ghāfil

Karay da'wā kay yēḥ dunyā mayrā dā-yim īḥikānāḥ ḥay

Ghulām aik dam na kar ghaflat, ḥayātī par na ho ghurrah

Khudā kī yād kar ḥar dam kay jis nay kām ānā ḥay

*O heart don't be heedless; you will pass away in a split second,
Leaving the gardens, you will move to a grave isolate*

*Brother, your body delicate and frail; leads a life so ornate
You will one day be lifeless; consumed by creepy crawly pests*

*Your Death! Don't forget, prepare for your departure
You will sleep on soil and dirt; brick will be the headrest*

*No help from brother, nor from son, father or mother
Why do you roam and wander; when only deeds will benefit yonder*

*Where is the power of Namrūd; where is the throne of the Pharaoh
Everyone left everything behind; it is all mortal, if you understand*

*My dear! Remember the day when angel 'Izrā-yīl will come
You will go alone, with you no one will come Indulged in the
activities of the world; heedless of the remembrance of Rab*

*As if claiming that this world is never ending and endless
O servant, don't be heedless; don't be arrogant of this mortal life
Glorify your Rab every moment; only this will be helpful*

Strange guilt

It is stated in Mukāshafa-tul-Qulūb: Sayyidunā Shaykh Abū ‘Alī Daqqāq رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: A great saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was very ill, so I went to visit him. There was a crowd of people around him. The saint was weeping. I asked, ‘O Shaykh! Are you crying because you are leaving this world?’ He replied, ‘No, I am weeping because I have missed my Ṣalāh.’ I asked, ‘How did you miss your Ṣalāh?’ I was said, ‘Whenever I prostrated, I was heedless; whenever I lifted my head from the prostration, I was heedless, and now I am dying in a state of utter heedlessness.’

He then let out a deep sigh from the depths of his heart and read out four Arabic couplets, the translation of which is as follows:

*I pondered about resurrection, judgement and my grave,
Alone after a distinguished life, seeking a favour for my sins
and the earth my embrace,*

*I have thought about the duration of my judgement, and when
the book of deeds is presented, the disgrace.*

*But O Creator and Cherisher! I am hopeful of receiving Your
Mercy [Raḥmat]; My sins only you can erase.*

(Mukāshafa-tul-Qulūb, pp. 22)

Entering Hell weeping

Dear Islamic brothers! The parable mentioned above is alarming. Look at Allah’s pious saints who spend every moment of their lives in the remembrance of Allah عَزَّوَجَلَّ. But despite their constant and continuous devotion, their humbleness and humility

keeps them from boasting about their worship and causes them to weep out of fear of Allah عَزَّوَجَلَّ. On the other hand, we, the heedless ones who do not possess even a single good deed and are void of devoutness, think highly of ourselves and constantly boast about our righteous deeds.

The godly people, despite being far from sins, tremble by the fear of Allah عَزَّوَجَلَّ and weep, but the heedless people remain engaged in their sinful activities privately and publicly. Laughing boastfully, they relay their tales of disobedience. Beware! Hujjatul-Islām Imām Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has reported that Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘The one who will commit sin laughing will be made to enter the Hell weeping.’ (*Mukāshafa-tul-Qulūb*, pp. 275)

What if one’s faith in Islam is lost?

This is a moment of reflection for those telling a lie laughing, for those breaking promises laughing, for those selling the faulty goods laughing, for those watching the movies and dramas laughing, and for those listening to music, for those causing grief to other Muslims and hurting their feelings. How serious would be it for us if Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ became displeased with us! How fatal would be it for us if we would lose our faith as a consequence of committing the sins fearlessly and if we would be destined for Hell!

So read this Āyah carefully; Allah عَزَّوَجَلَّ says in the 82nd verse of Sūra-tuṭ-Taubah:

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا

“So they should laugh a little and weep much.”

(Kanz-ul-Īmān [Translation of Quran]) (Sūraḥ-uṭ-Taubah, verse 82)

Three messengers of death

It is stated: Sayyidunā Ya’qūb عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ was friend with the Angel of Death, Sayyidunā “Izrāil عَلَيْهِ السَّلَامُ. Once, when Sayyidunā “Izrāil عَلَيْهِ السَّلَامُ came to meet, Sayyidunā Ya’qūb عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ asked him, ‘Have you come to just see me or to take out my soul?’ It was replied, ‘For seeing you.’ Sayyidunā Ya’qūb عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ requested, ‘Before you come to take out my soul, please send me your messengers.’ Sayyidunā “Izrāil عَلَيْهِ السَّلَامُ said, ‘I will send two or three messengers towards you.’

Therefore, when the Angel of Death came to take out his soul, Sayyidunā Ya’qūb عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ asked, ‘Where are the messengers you were supposed to send towards me before taking out my soul?’ Sayyidunā “Izrāil عَلَيْهِ السَّلَامُ replied, ‘White hair after black hair, weakness after physical strength, and a hunched back after a straight one; O Ya’qūb عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ! These are nothing but my messengers towards a human before death.’

(Mukāshafa-tul-Qulūb, pp. 21)

How alarming are these two Arabic couplets:

مَضَى الدَّهْرُ وَالْآيَامُ وَالذَّنْبُ حَاصِلٌ وَجَاءَ رَسُولُ الْمَوْتِ وَالْقَلْبُ غَافِلٌ
نَعِيمُكَ فِي الدُّنْيَا غُرُورٌ وَحَسْرَةٌ وَعَيْشُكَ فِي الدُّنْيَا مُحَالٌ وَبَاطِلٌ

Days have passed but sins prevail, Angel of death has arrived but the heart is stale. Your worldly luxuries are a deceit due to which you will be in pain Your desire to live in the world forever is a thought in vain. (Mukāshafa-tul-Qulūb, pp. 22)

Illness is also a messenger of death

Dear Islamic brothers! The Angel of Death sends his messengers before death. In addition to the aforementioned messengers (of death), there are some others as well that have been mentioned in Ḥadīṣ e.g. illness, impairment of eyesight and hearing are also messengers of death. Among us, many have encountered the messengers of Sayyidunā “Izrāīl عَلَيْهِ السَّلَامُ but what a great heedlessness is prevalent! We tend to console ourselves by attributing our hair turning white to flu although this degradation is the messenger of death! Similarly in sickness we remain heedless, and forget that people die daily due to similar diseases. Little do we realize that the illness that seems ‘minor’ could indeed turn fatal and cause our close ones to grieve over us and make our enemies rejoice! The dead person will be buried in the dark grave accompanied by his deeds only, good or bad.

Name inscribed on the door of Hell

O people who are called by *Mister* today and will be called by *Late* tomorrow! Remember! Whoever is victim of heedlessness and insistent towards sins is indeed lost and is wandering in the darkness of wrongdoings. If Allah ﷻ and His Beloved Rasūl ﷺ become displeased with him, he will be tormented in the grave and in the afterlife. Then remorse will be futile. O people, you still have a chance to repent. Repent sincerely and make a firm intention to offer Ṣalāḥ, observe fasts in the month of Ramaḍān-ul-Mubārak and abide by the Sunnaḥ of the Most Beloved Prophet ﷺ. Our Holy Prophet ﷺ has warned us: ‘Whoever will miss a single Ṣalāḥ deliberately, his name will be inscribed on that door of Hell through which he will enter Hell.’ (*Hilyat-ul-Auliya*, vol. 7, pp. 299, *Ḥadīṣ 10590*) Similarly, it is mentioned in another Ḥadīṣ, ‘Whoever skips even only one fast in the Month of Ramaḍān, without Shar’i exemption or sickness, fasts of lifetime cannot compensate for it, even if he observes that fast afterwards.’ (*Jāmi’ Tirmizī*, Vol. 2, pp. 175, *Ḥadīṣ 723*)

Eyes filled with fire

Those who stare at women, those who look at Amrad¹ lustfully, those who watch the movies and dramas, those listen to music and backbiting, should repent immediately, otherwise the

¹Attractive lad

forthcoming torment will certainly be unbearable. It is stated, ‘Anyone who fills his eyes with Ḥarām [i.e. sees what is forbidden], his eyes will be filled with fire on the Day of Judgement.’ (*Mukāshafat-ul-Qulūb*, pp. 10)

Needle of fire

‘Allama Abu-ul Farj ‘Abdur Raḥmān Bin Jauzī عَلَيْهِ السَّلَامُ has narrated, ‘To gaze at the beauty of a woman is one of the arrows soaked with the poison of Satan. Whoever does not protect his eyes from looking at Na-Maḥram, a needle of fire will be glided in his eye on the Judgment Day.’ (*Baḥr-ud-Dumū*, pp. 171)

Nails hammered into eyes and ears

Sayyidunā Imām Ḥāfiẓ Abul Qāsim Sulaymān Ṭabarānī عَلَيْهِ السَّلَامُ has reported, ‘The Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw people with nails hammered into their eyes and ears. It was said to the Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: They watched what they should not watch and they listened to what they should not listen to.’ (*Al-Mu’jam-ul-Kabīr Aṭ-Ṭabarānī*, vol. 8, pp. 156, Ḥadīṣ 7666) That is nails were hammered into eyes and ears of those who would look or listen to prohibited things. (وَالْعِبَادُ بِاللهِ تَعَالَى)

Molten lead into eyes

It has been reported, ‘Whoever would look lustfully at the beauty and loveliness of a woman, molten lead will be poured

into his eyes on the Judgment Day.’ (*Ĥidāyah*, vol. 2, pp. 368)

Certainly, brother’s wife is also Non-Muḥram¹. The brothers of the groom who have been intentionally looking at their brother’s wife, interacting freely and jovially with her, should tremble with the fear of Allah’s torment and repent instantly. Such interactions do not become lawful if the brother’s wife calls the younger brother of her husband as her own younger brother and the elder brother of her husband as her own elder brother. Such frankness indulges both sides into sinful activities like committing the sins of lustful gaze, talking together openly, and joking with each other. Remember! This unlawful frankness is highly alarming. Safety lies in not looking at each other and not talking with each other frankly and needlessly.

Daykhnā ḥay to Madīnah daykhiye

Qaṣr shāḥī ka naḥārā kuch naḥin

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The brothers of the groom and the bride must remember what is mentioned in the Ḥadīṣ, ‘الْعَيْنَانِ تَزْنِيَانِ’ i.e. *the eyes do commit fornication*. (*Musnad Imām Aḥmad*, vol. 3, pp. 305, Ḥadīṣ 8852)

If, it is difficult for a woman living in a joint family to observe veil against closely related Non-Mahram, she may uncover her

¹ Nā-Maḥram is one with whom Nikah (marriage) is valid or may become valid.

face, but her dress should neither be so thin that the color of hair or skin is visible, nor should clothes be so skin-tight that the shape of the body organs and the profile of the chest are noticeable.

Face like that of the fire-worshippers

Dear Islamic brothers! It is Ḥarām (prohibited) to shave off the beard or to trim it to less than a fist length. Sayyidunā Imām Muslim رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has warned us, ‘Trim the moustache thoroughly, let your beards grow and do not make face like that of the fire-worshippers.’ (*Ṣaḥīḥ Muslim, pp. 154, Ḥadīṣ 260*)

This Ḥadīṣ is pricking the conscience of the Muslims; isn't it strange that the people claim to love the Most Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ dearly, yet they imitate his enemies.

Sarkār ka ‘āshiq bhi kiyā dārḥī mundātā ḥay?

Kiyūn ‘ishq ka chaḥray say izḥār naḥīn ḥotā?

Can the devotee of the Prophet trim or shave his beard!

Why his devotion is not apparent from his face!

Where Shari veiling is required?

O Islamic sisters listening to me from the veiled lobby, pay attention! Unveiling is Ḥaram. To look at the men out of lust is a Ḥaram act that leads to Hell. Shari veiling for a woman is

must from her all male cousins. A man should observe Shari veiling from wives of paternal and maternal uncles. Shari veiling is a must between a woman and her spiritual guide [Murshid]. A woman cannot kiss the hands of her spiritual guide; she cannot even have his hand placed on her head [to get blessing]. When a girl reaches 9 years of age, advise her to observe Hijab and when a boy reaches 12 years of age, prevent him from the company of women.

Consequences of indulging in prohibited fashion

The Holy Prophet ﷺ has said, ‘[At the night of Ascension] I saw some men whose skins were being cut with the scissors of fire. I said, ‘Who are these?’ Jibrīl (عليه السلام) told, ‘They would adorn themselves with the prohibited things.’ And I saw a foul-smelling pit from which the sound of screaming and shouting was emanating. I said, ‘Who are these?’ It was told, ‘These are women who adorned themselves with forbidden things.’ (*Tārīkh-u-Baghdad*, vol. 1, pp. 415)

Remember! Nail polish forms a layer over the nails; therefore, neither Wuḍū nor Ghusl is valid if performed in this condition. If there is no Wuḍū and Ghusl, then Ṣalāh is invalid. I suggest all Islamic sisters to wear Madanī Burqa (veil). Moreover, they should use such hand-gloves and socks through which the skin of hands and feet is not visible. Never expose hands and feet to Non-Maḥram.

Make up for Qaḍa Ṣalāḥ [missed Salah]

مَعَاذَ اللَّهِ عَزَّوَجَلَّ, if one has missed Ṣalāḥ or Fasts [of Ramaḍān], he should calculate the number and should make up for the same. Repent for making the delay as well. To find out about an easy method for making up the missed Ṣalāḥ, purchase the book entitled ‘Laws of Ṣalāḥ’ [published by Maktaba-tul-Madinah]. This book describes essential rulings of Wuḍū, Ghusl, Ṣalāḥ, and missed Ṣalāḥ. It is quite possible that after reading this book you might regret saying ‘Alas! Until now I have been doing wrongly with Wuḍū, Ghusl and Salah.’

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ

O Islamic brothers! Let’s express your spirits by invoking
إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ in a loud voice with a firm intention:

‘From now onwards I will never miss any Ṣalāḥ.’ إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ!

‘I will never miss any Fast in Ramaḍān.’ إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ!

‘I will never watch movies and dramas.’ إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ!

‘I will never listen to music.’ إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ!

‘I will never shave my beard.’ إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ!

‘I will never trim my beard less than a fistful length.’ إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madanī reform by Dawat-e-Islami

All of you need to embrace the Madani environment of Dawat-e-Islami. With the intention of earning Sawab, travel with Madani Qafilah of the devotees of the Holy Prophet ﷺ in order to learn Sunnah and make a routine of filling in the booklet of Madanī In'āmāt doing Fikr-e-Madinah daily and submitting it to the representative of Dawat-e-Islami within the first ten days of the new Madanī month. You will succeed in this world as well in the afterlife إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. Let's read a Madani reform brought by Dawat-e-Islami. It will surely inspire you and will lighten your inner being إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Corpse of Muḥammad Iḥsān 'Aṭṭārī

A modern youngster Muḥammad Iḥsān, resident of Gulbahār area of Karachi embraced the Madanī environment of Dawat-e-Islami and became disciple of Sayyidunā Ghauṣ-e-A'ẓam رَضِيَ اللَّهُ تَعَالَى عَنْهُ by virtue of Sag-e-Madinah عَفِيَ عَنْهُ. His lifestyle transformed after becoming Qadri. He grew a fistful beard, and would keep wearing green turban on his head at all times. He completed the reading of the Holy Qurān with its correct articulation at Dawat-e-Islami's Madrasa-tul-Madinah (for adults). He would also visit the people in order to spread call towards righteousness by his individual effort. One day, he felt pain in his throat. Despite treatment, the illness worsened severely to the extent that he came on his deathbed. In this very state, he got

his will composed in the light of Sag-e-Madinah's Madani Will that can be purchased from Maktaba-tul-Madinah, and handed it over to his Nigran of Dawat-e-Islami. After this, he closed his eyes forever. He was approximately thirty-five years old at the time of death. He was buried in the Gul bahār cemetery. As per his will, Islamic brothers held a gathering of Żikr and Na'at near his grave for about 12 hours.

About three and a half years after his death, an incident happened on Tuesday 6th Jamādi-ul-Ākhir 1418 AH (7 October, 1997) that the dead body of another Islamic brother, Muḥammad 'Uṣmān 'Aṭṭārī, was brought to the same cemetery. When some attendees approached the grave of Muḥammad Iḥsān 'Aṭṭārī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ to offer Fātiḥah (Īṣāl-e-Šawāb), they were amazed to see the spectacle from the opening in the grave that Muhammad Iḥsān 'Aṭṭārī, who died about three and a half years ago, was resting in peace wrapped in a fragrant shroud with the green turban on his head. The news spread like wildfire and people came all night long to see the body of Muhammad Iḥsān 'Aṭṭārī wrapped in shroud, all looking fresh.

Amongst those who visited were some who had misconceptions about Dawat-e-Islami, but, after witnessing this special favour of Allah عَزَّوَجَلَّ towards that Islamic brother, they dropped their misunderstandings and became devoted to Dawat-e-Islami.

Jo apnī zindagī mayn Sunnatayn un kī sajātay hayn

Khudā-o-Muṣṭafā apnā inhayn piyārā banātay hayn

*Those who spend their life abiding by the Sunnah
would become beloved of Allah ﷻ and Rasūl ﷺ*

Martyr of Dawat-e-Islami

Dear Islamic brothers! Above event is not just one of its kinds. You might be aware of the assassination attempt against this lowly servant of Sunnah [i.e. Amīr-e-Ahl-e-Sunnat, Maulānā Muḥammad Ilyās Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ] on 25th Rajab 1416 A.H. in Lahore. As a result of that attempt, two Muballighīn (preachers) of Dawat-e-Islami, Ḥājī Uḥud Razā ‘Aṭṭārī and Muḥammad Sajjād ‘Aṭṭārī رَحِمَهُمُ اللَّهُ تَعَالَى martyred. About 8 months later, the grave of the martyr of Dawat-e-Islami, Ḥājī Uḥud Razā ‘Aṭṭārī رَحِمَهُمُ اللَّهُ تَعَالَى got damaged due to heavy rainfall in Markaz-ul-Auliyyā, Lahore. It became necessary to shift his corpse. To the astonishment of all those present, when his grave was opened, his body was found intact and unharmed. In presence of several people, the body of the martyr of Dawat-e-Islami was shifted to a new grave.

The details of this event have been mentioned in the booklet ‘The Marvels of Dawat-e-Islami Part II’. I request all Islamic brothers and Islamic sisters to keep embrace the Sunnah-inspiring Madanī environment of Dawat-e-Islami till last breath. There is no membership system in Dawat-e-Islami. Regularly attend Dawat-e-Islami’s weekly Sunnah-inspiring Ijtimā’ that holds in your area and travel with the devotees of Rasūl in Madanī Qāfilah for learning Sunnah. Everybody should struggle

for inculcating Sunnaḥ in his department and should call others towards righteousness.

Dear Islamic brothers! Bringing my discourse to the end, I would like to have the privilege of mentioning the excellence of Sunnaḥ, a few Sunan and Islamic manners. The Most Blessed Prophet ﷺ said, ‘The one who loves my Sunnaḥ, loves me; and the one who loves me, will be with me in Paradise.’

(Ibn-e-‘Asākir, vol. 9, pp. 343)

25 Madanī pearls regarding ‘Aqīqaḥ

- ❖ The Holy Prophet ﷺ said, ‘A boy is pawned for his ‘Aqīqaḥ. An animal be slaughtered on his behalf on the seventh day, he be given a name and his head be shaved.’ *(Tirmizī, vol. 3, pp. 177, Ḥadīṣ 1527)* What is meant by the child being pawned is that his parents will not be able to gain full benefit from him unless they perform his ‘Aqīqaḥ. Some (Muḥaddiṣin) have stated that the protection, growth and good habits of the child are all associated with his ‘Aqīqaḥ. *(Bahār-e-Sharī‘at, vol. 3, pp. 354)*
- ❖ An animal slaughtered for paying gratitude on the birth of a child is called ‘Aqīqaḥ. *(Bahār-e-Sharī‘at, vol. 3, pp. 355)*
- ❖ When a child is born, it is Mustahab to say Azān and Iqāmaḥ in his/her ear. Saying Azān will relieve from adversities, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*.

- ❖ It is better to say the Azān 4 times in the right ear and the Iqāmah 3 times, in the left ear.
- ❖ It has become a common tradition that Azān is invoked only in case of birth of son and not in case of daughter. This is not good. Azān and Iqāmah should be invoked in case of daughter also.
- ❖ Name the child on the seventh day and have his/her head shaved and perform the ‘Aqīqah when the head is shaved. Weigh the child’s hair (shaved from the head) and donate gold or silver of equivalent weight to the poor. (*Bahār-e-Sharī‘at*, vol. 3, pp. 355)
- ❖ Slaughter 2 goats in the ‘Aqīqah of son, and 1 she-goat in the ‘Aqīqah of daughter. That is, it is better to slaughter male animals for boy and female for girl. However if she-goats are sacrificed for boy in his ‘Aqīqah and a goat is sacrificed for girl in her ‘Aqīqah, there is no harm in it. (*Bahār-e-Sharī‘at*, vol. 3, pp. 357)
- ❖ If the father or the guardian of the boy cannot afford to slaughter two animals, one animal will also suffice. (*Fatāwa Razawiyyah*, vol. 20, pp. 586)
- ❖ Share for ‘Aqīqah may be included in the ritual sacrifice of a camel etc.

- ❖ To perform ‘Aqīqah is neither Farḍ nor Wājib. It is only a Sunnat-e-Mustaḥabbah. (If one’s financial condition allow him, he should perform it. Still, there is no sin if he does not do. However, the one not performing it will not be able to get its reward.) It is strictly impermissible for a poor person to borrow money on interest to perform ‘Aqīqah. (*Islāmī Zindagī*, pp. 27)
- ❖ If a child has passed away before he reaches the age of seven days, and his ‘Aqīqah had not been performed, this will not affect his ability of intercession etc. as he has passed away before the time of ‘Aqīqah. However, if the child whose time of ‘Aqīqah approached i.e. the child is 7 days old, and the parents are capable of performing the ‘Aqīqah but they do not perform it without any valid reason, then the child will not be able to intercede for his parents on the Judgment Day. *Fatāwa Razawīyah*, vol. 20, pp. 596
- ❖ To perform ‘Aqīqah on the 7th day of the birth is a Sunnah and same is preferable. If not performed on the 7th day, it can be performed on the 14th or the 21st day of the birth. (*Fatāwā Razawīyah*, vol. 20, pp. 586)
- ❖ If not on the 7th day, it can be done on any other day. Sunnah will get fulfilled. (*Bahār-e-Sharī’at*, vol. 3, pp. 356)

- ❖ If someone's 'Aqīqah was not performed, it can be performed in youth or even in old age. (*Fatawa Razawiyyah*, vol. 20, pp. 588) The Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ performed his own 'Aqīqah after he had made the proclamation of his Prophethood. (*Muṣannaf 'Abdur Razzāq*, vol. 4, pp. 254, Ḥadīṣ 2174)
- ❖ Some scholars have stated that it is better to hold 'Aqīqah on the 7th or the 14th or the 21st day of the birth, i.e. the selected day should be a multiple of 7. Here is another option that is easy to remember compared to the previous one. Note down or bear in mind the name of the day on which the child was born. When the day preceding the birthday of the child arrives, it will be considered the 7th day of the birth. For example, if the child was born on Friday, then (every) Thursday will be the 7th day of the birth. (*Bahār-e-Sharī'at*, Vol. 3, p. 356) If one has forgotten the day of birth, Aqīqah may be performed on any day.
- ❖ After shaving the head of the baby, it is better to apply ground saffron on the head. (*Bahār-e-Sharī'at*, Vol. 3, p. 357)
- ❖ It is better not to break bones of the animal of 'Aqīqah. The meat should be separated leaving the bones intact. This bodes well for the safety of the child. However, there is no harm even if the meat is prepared breaking the bones. Meat can be cooked in anyway. If it is cooked with a sweet taste, it is an omen for the good manners of the child. (*Bahār-e-Sharī'at*, Vol. 3, p. 357)

2 Methods of cooking sweet meat

1. Pour oil or ghee as needed and put one kilogram of meat, half a kilogram of sweetened curd, 7 pieces of cardamom and 50 grams of almond into a pot. Thereafter, cook all the ingredients. After it is cooked, add sugar to it as needed. For garnishing, add finely chopped carrots and raisins to it.
 2. Put one kilogram of meat and half a kilogram of beetroot into a pot and cook them in a usual way.
- ❖ It is generally believed that parents and grandparents cannot eat the meat of ‘Aqīqah, which is quite wrong. There is no basis for this misconception. (*Bahār-e-Sharī‘at*, vol. 3, pp. 357)
 - ❖ The ruling for the meat and skin of the ‘Aqīqah animal is the same as is for the animal of the ritual sacrifice. One can use it personally or can give it to some Miskīn or can also donate it to any good cause like Masjid or Madrasah. (*Bahār-e- Sharī‘at*, vol. 3, pp. 357)
 - ❖ Animal for ‘Aqīqah should meet those conditions which are required in the animal for ritual sacrifice. One can either distribute the uncooked meat to the relatives, friends and poor people; or distribute cooked meat or invite them to the feast, all these conditions are permissible. (*Bahār-e-Sharī‘at*, vol. 3, pp. 357)

- ❖ Feeding the kites and crows on meat (of ‘Aqīqah) is just irrelevant. These (kites and crows) are Fāsiq. (*Fatāwa Razawiyyah*, vol. 20, pp. 590)
- ❖ ‘Aqīqah is (performed) in thankfulness of birth; therefore, ‘Aqīqah cannot be performed after death.
- ❖ In the ‘Aqīqah of a boy, if a father is performing the slaughter, he should invoke:

اللَّهُمَّ هَذِهِ عَقِيقَةُ ابْنِي فَلَانٍ دَمُهَا بِدَمِهِ وَلَحْمُهَا بِلَحْمِهِ
وَعَظْمُهَا بِعَظْمِهِ وَجِلْدُهَا بِجِلْدِهِ وَشَعْرُهَا بِشَعْرِهِ اللَّهُمَّ
اجْعَلْهَا فِدَاءً لِبَنِي مِنَ النَّارِ بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ

Translation: O Allah (عَزَّوَجَلَّ)! This is the ‘Aqīqah of my so-and-so son. Its blood is for his blood; its meat for his meat; its bone for his bone; its skin for his skin; and its hair for his hair. O Allah (عَزَّوَجَلَّ)! Make it expiation for my son from the fire of Hell. With the name of Allah (عَزَّوَجَلَّ), Allah is the Greatest! (Slaughter the animal right after the Du‘ā).

Instead of saying so-and-so, mention the name of the son. If the ‘Aqīqah is for a girl, say the word **بِنْتِي** instead of **ابْنِي** (used at 2 places) and **هَآ** (Ĥā) instead of **هَ** (Ĥī) used at 5 places. If anyone

else other than the father is going to slaughter the animal, he should replace the words **فُلَانُ ابْنِ فُلَانٍ** or **فُلَانِ بْنِ فُلَانٍ** with **فُلَانُ ابْنِ فُلَانٍ** or **فُلَانَةُ بِنْتِ فُلَانٍ**. The boy should be referred towards his father and daughter towards her mother. (*Mulakkhas az Fatāwah Raḍāwiyyah*, vol. 20, pp. 585)

- ❖ If one does not know Du'ā of Aqīqah, he may make intention of Aqīqah of his son/ daughter in his heart, then slaughter the animal after invoking **بِسْمِ اللَّهِ أَكْبَرُ**, Aqīqah done in this way is also valid. Du'ā is not necessary for Aqīqah.
- ❖ These days, relatives are invited at the 'Aqīqah-ceremony and are served with feast, which is a nice act. The guests also bring some gifts for the child, which is also fine. However, there are some details in this regard. If the guest does not bring any gift, the host or his family members sometimes speak ill of the guest committing sins. If the guest is sure or almost sure that he will be facing such a situation in case of attending the ceremony, he should not attend it unless compelled. He can attend the ceremony only when deemed necessary and can also bring gifts. However, if the host had the intention of speaking ill of the guest in case of not being given the gifts or if had no such particular intention but he is habitual of speaking ill in such circumstances and if the host is almost sure that the guest has brought the gift to prevent mischief of the host, he (the host) would be a sinner and deserving of Hellfire,

and the gift is nothing but bribery for him. Otherwise if there was neither such ill intention nor such habit, there is no harm in receiving the gift.

In order to learn thousands of Sunnah, buy and go through the following two publications of Maktabat-ul-Madinah: (1) 16th volume of Bahar-e-Shari'at [*the 312-page publication*] (2) Sunnaten aur Adaab [*the 120-page publication*]. One of the best ways to learn Sunnah is to travel in Dawat-e-Islami's Madani Qafilahs with the devotees of Rasul.

Lūīnay raḥmatayn Qāfilay mayn chalo
Sikḥnay Sunnatayn Qāfilay mayn chalo
Dard-e-sar ḥo agar dukḥ raḥī ḥo kamar
Pāo gey ṣiḥhatayn Qāfilay mayn chalo

To gain mercy, travel with Madanī Qāfilaḥ
To learn Sunnaḥ, travel with Madanī Qāfilaḥ
If you have headache or backache
You will recover, travel with Madanī Qāfilaḥ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

اَللّٰهُمَّ رَبَّ الْعَالَمِيْنَ وَالْمَلٰٓئِكَةِ وَالْاَنۡبِيَاۡءِ اَلۡقُلۡ لِّمَاۤ اَتٰكَ بِالۡحَقِّ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسَمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The Blossoming of Sunnah

By the Grace of Allāh ﷺ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnah [Karachi], the Ijtimā' is held at Faizān-e-Madīnah, Maḥallāh Saudagrān, Old Sabzī Mandī). Habitualize yourself to a punctual travel in the Madani Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'āmāt booklet daily practicing Fikr-e-Madīnah (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madani Mindset that **"I must strive to reform myself and people of the entire world"** **إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.

In order to reform ourselves, we must act upon the Madani In'āmāt and to reform people of the entire world we must travel in the Madani Qāfilah **إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.



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